



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

It is in flat contradiction with the facts. To say nothing of the other differences—some of which are striking—the *d* in Daniel, in the cases specified, where not only Egyptian Aramaic, but *all* the older Aramaic, including that of *Babylon itself*, has *z*, is alone sufficient to show that the Aramaic of Daniel is not that spoken either in Egypt, or in Babylon, in the age of Daniel; it is a *different dialect*, the most distinctive features of which disconnect it with Babylonian Aramaic altogether. The special resemblances with Egyptian Aramaic, not less than those with Nabataean and Palmyrene, may be reasonably accounted for by the proximity of Judah to these countries.

A few claims of recent scholarship might have received a little more consideration. For various reasons we have commended the system of our volume, yet the task of retaining the pages and sections of the former edition may have been an unconscious handicap upon the author. There has been ever before him the conflict of space versus importance of material and amount of statement. Possibly the former has been too dominant and the work suffers thereby. But the volume will continue the confidence and usefulness of its predecessor.

R. H. MODE

BRANDON, MANITOBA.

Faith and Its Psychology. By WILLIAM RALPH INGE. New York: Scribner, 1910. x+248 pages. \$0.75 net.

The volumes that have appeared in the new series of handbooks entitled "Studies in Theology" are of very uneven value. That by Dr. Inge justifies high commendation. The book is worthy of more than one reading.

The opening chapters on "Faith as a Religious Term" are rather forbidding, and will tend to discourage the reader who lacks perseverance. A study of the word among the Greeks, in the Bible, and throughout the Christian centuries is in place and is carefully wrought out, but it lacks the interest that attaches to the rest of the book. The author's freedom in questions of biblical criticism may be judged from his date for the Fourth Gospel: 100-120 A.D. But after the manner of an Englishman his terminology and way of putting things are nearly always conservative.

Certain chapters are intensely interesting. Those on "Authority as a Ground of Faith" leave little to be desired. The criticism of Roman Catholicism, with its church-authority, and of orthodox Protestantism, with its book-authority, is trenchant and conclusive. The chapter on "Authority Based on Jesus Christ" is not quite so satisfactory. "It is not strictly correct to say that the historical Jesus of Nazareth, whose

mission terminated when He ceased to walk and teach in Galilee and Judaea, is the primary ground of faith. To say so would be to adopt a static and not a dynamic view of faith. It would rivet our gaze on the past instead of on the future. It would commit us to a pessimistic view of the course of history" (p. 130). The attempt to isolate the records of the Galilean ministry as closing revelation is another example of the tendency to arrest the development of faith at a certain point, in order to gain the convenience of an unchangeable standard of belief and conduct (p. 137). "The complete autonomy of the human spirit would be identical with perfect obedience to Christ" (p. 139).

In the chapter on "Faith as an Act of Will" the author attempts to do justice to the several schools of pragmatism, with all of which he has small sympathy. He regards the Kantian antithesis between the speculative and the practical reason as wholly fallacious, and protests against the separation of faith from fact. "Faith demands the actual reality of its objects, and can never be content with a God who is only an ideal" (p. v). In more than one chapter the author's keen analysis is turned upon Ritschlianism, but unfortunately the footnotes suggest that his acquaintance with Ritschlianism is largely through Orr's able but unfavorable exposition (*The Ritschlian Theology*). Roman Catholic modernism is discussed in a separate chapter as a type of pragmatism. Modernism as a philosophy is called forth by an abnormal situation and is untenable. But it may be questioned whether Dr. Inge does justice to this rich and powerful spiritual movement of modern times. Its representatives do not seem to be treated with the proper discrimination. For example, unlike Loisy, Tyrrell refuses to minimize the unique life and personality of Jesus. To him Jesus Christ was no mere idea. He distinctly severed his position from what he called the extreme left of the school of pragmatists. (See, for example, *The Expositor*, September, 1909, p. 222.)

The discussion of "Faith and Reason" brings out the author's antipathy to the recent tendency to disparage the intellect. He speaks of "this bugbear of 'intellectualism.'" From his point of view "the intellect must play a larger part in the life of faith in the future than it has done in the past" (p. 201). His philosophical affinities are with the absolutists.

The chapter on "The Aesthetic Ground of Faith" is especially good and suggestive. His realism is very marked. "Beauty is one of the fundamental attributes of God, which He has therefore impressed upon His world. I hold it to be a quality residing in the objects, and not imparted to them by the observer" (pp. 203, 204). The beautiful is one of the chief avenues to the knowledge of God. "The worship of the true and

the beautiful is as much a worship of God as the worship of Him under the form of goodness" (p. 219).

The closing chapter is on "Faith as Harmonious Spiritual Development." Faith is a divine endowment of human nature which operates through our natural faculties. It impells us to look for a meaning in life. It seeks for molds to enter and often finds them in creeds presented as authoritative. It comes to its own by being experienced in a life which is full and rich and many-sided. Faithful devotion to any worthy pursuit opens to us avenues extending to the Infinite.

In his Preface the author anticipates the criticism that he has "left rival constructions side by side in the form of patent inconsistencies." He attempts only to clear the site for the new building and to get the materials ready. One feels that there is an unfortunate opposition in the following: "Even the claims of piety must give way to the love of truth. To put the needs of the heart before truth is really an act of treason against Faith" (p. 237). Many will not relish his strictures upon modern democracy. Some will want to know just what is his conception of the transcendence of God, to which he strongly holds. But all should find a splendid summing-up of the situation in the following wise and frank passage:

The words Catholic and Protestant are much like the words Whig and Tory in politics. They are the names of obsolescent distinctions, survivals of old-world struggles. When the next constructive period comes, it will be seen that the spiritual Latin empire and the Teutonic revolt against it belong to past history. Already the crucial question is, not whether Europe shall be Catholic or Protestant, but whether Christianity can come to terms with the awakening self-consciousness of modern civilization, equipped with a vast mass of new scientific knowledge, and animated for the first time by ideals which are not borrowed from classical and Hebrew antiquity (p. vi).

JOHN C. GRANBERY

PHILIPPI, W. VA.